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the body—its house—will collapse upon it? But for an immortal thing there are no perils (772-775).

The thought seems to be that an immortal soul—once it entered a body—would be willing to live on forever in the body regardless of the body's condition: an immortal soul could not be affected, in any way, by the body.

(j) To suppose that immortal souls are waiting, fighting one with another, to enter bodies of beasts or men is wildly absurd (776-780); even wilder is it to suppose that souls have a bargain to the effect that in the matter of souls entering bodies it shall be a case of first come first served (781-783).

(n) The soul has a fixed place—in the body—in which alone it can exist: in this respect it is exactly like e. g. trees, clouds, fish, etc., i. e. it is as dependent as they on a specific environment, and so is as mortal as they (784-789). More than that, the soul (*animus*) has in the body itself its fixed, invariable place: it is therefore still more inconceivable that the *animus* could live wholly outside of the body (790-799). The supposition that an immortal soul is joined <in this intimate way> to a mortal body is foolishness: things so different as immortal and mortal could not agree and cooperate harmoniously (800-805).

(17) There are certain conditions precedent to immortality: the soul fulfils none of these (806-818).

(18) To say that the soul is immortal, on the ground that it is protected from death-bringing forces, is to fly in the face of plain facts (819-823). For it grows sick in unison with sicknesses of the body (824); it worries about the future (825-826); is a prey to fear (826); it suffers remorse for past sins (827); it is subject to frenzy (828), to forgetfulness (828), and lethargy profound (829).

4. Summary of 3.30-829: Death has therefore no meaning for us: we have no jot or tittle of cause to fear it (830-869).

The third book might well stop here, since with verse 869 Lucretius's own positive teaching *de morte* is complete. But we have more, in the form of

5. Refutations of popular misconceptions in connection with death (870-1023).

(a) Men often moan over what will happen to their *bodies* when they are dead! Wrongly, because they do not really grasp the significance of the doctrine of the mortality of the *body*, even though they profess to believe that doctrine. There will be no feeling in the *body* post mortem (870-911).

(b) Men sorrow and moan because life's joys are so soon to be ended by death (912-915).

Answers (916-977):

(1) Lucretius's answer (916-930): Men err in lamenting thus, because they do not really grasp the significance of the mortality of the *soul*: there will be no feeling in the *soul* post mortem (911-930).

(2) Nature's answer: "Wherein is the speedy coming of death terrible? Let me prolong your life as I will: I can give you nothing new. The trouble lies with *you*, not with the length nor with the shortness of life: you are never content with what you have, and so make no progress in preparation for death" (931-962).

(3) Lucretius's comment: Nature is right: one thing must perish that another may be born. Everything must die, but, be it noted, *nothing goes down to Tartarus*. Indeed, Acheron, Tantalus, Tityos, Sisyphus, Cerberus, Tartarus, etc., of story have no *objective* existence: they exist rather in this world, in the experiences of men that do wrong (963-1023).

6. Efforts at consolation, in popular rather than in strictly philosophic or scientific vein (1024-1094).

(a) Why should we shrink from death? Better men, by far, than we have died; even Epicurus died (1024-1052).

(b) Learn rightly the constitution and laws of the world and all that therein is: your present discontent and your fear of death will vanish (1053-1075).

(c) Why complain that death is near? Why desire length of days? The future may be fraught only with grievous sorrows (1076-1086), and the longest measure of human existence will not shorten one jot eternal death (1087-1094). C. K.

THE VESTALS

The collection of material in Mr. White's paper, The Vestal Virgins of Ancient Rome, THE CLASSICAL WEEKLY 12.153-155, is so full, and so excellently adapted to the needs both of the future historian of the Vestals and of the rest of us who are interested in this remarkable cult and its priesthood, that I feel encouraged to add a few references to discussions which I have come across and have found helpful.

There is scholarly discussion scattered through W. Warde Fowler's Religious Experience of the Roman People (London, 1911), and Roman Ideas of Deity in the Last Century Before the Christian Era (London, 1914); see the indices to the two books. The rule of chastity is treated by J. B. Carter, in the article Chastity (Roman), in Hastings's Encyclopedia of Religion and Ethics.

The portrait statues of the Vestals are discussed from the standpoint of the history of artistic types of draped statues, by A. Hekler, in the volume published in honor

of Furtwängler, *Münchener Archäologische Studien* (Munich, 1909).

The date of Dr. Van Deman's indispensable monograph on *The Atrium Vestae* is 1909: it thus includes the results of the great decade of excavation preceding that year. It is not necessary here to repeat the references given in Hülsen-Carter, *The Roman Forum*, 259; but attention may be called to the two excellent plates of coins accompanying Dressel's article, there cited. The chapel instituted by Augustus on the Palatine is discussed by O. M. Richmond, *The Journal of Roman Studies* 4 (1914), 209-211.

Adequate photographic representations of most of the coins in question can now be found in the *British Museum Catalogue of Coins of the Roman Republic*, and in *Gnecchi's Medaglioni Romani*.

One of Professor Jesse Benedict Carter's latest contributions to the interpretation of the religious history of Rome was a paper on *The Reorganization of the Roman Priesthoods at the Beginning of the Republic*, which appeared in 1917, in *Memoirs of the American Academy in Rome*, Volume 1. Here the discussion centers in the readjustment in the State priesthoods which was occasioned by the driving out of the kings: this readjustment affected the position of the Vestals by reason of the position which the king and queen had held of responsibility for the maintenance of the cult of Vesta.

AMERICAN ACADEMY IN ROME.

A. W. VAN BUREN.

NEW YORK STATE TEACHERS' ASSOCIATION

Classical Section

The Classical Section of The New York State Teachers' Association will meet at Albany, November 25-26.

The programme is as follows: Tuesday, November 25, at 9, meeting of the Executive Committee; at 10, Salutory, in Latin, by Professor D. B. Durham, of Hamilton College; Response, in Latin, by Miss Mabel V. Root, High School, Catskill; Address, by the President, Professor George D. Kellogg, of Union College, on *Outlook for a Humanistic Awakening after the War*; papers, by Miss A. L. Johnson, of the High-School, Milne, on *Latin in the Junior High School*, Professor G. Lodge, of Teachers College, on *Caesar, Cicero, and Pompey*, and Professor John I. Bennett, of Union College, on *A Note on Freedom*.

Tuesday afternoon, at 1.30, business meeting; address, by the guest of the Section, Professor Duane R. Stuart, of Princeton University, on *The Faith that is in us*; Report on The Classical Reading League, by Professor Allan P. Ball, of the College of the City of New York; papers, by Professor Charles Knapp, of Barnard College, Columbia University, on *Classical Associations and their Work*, and by Professor Nelson G. McCrea, of Columbia University, on *The College Entrance Requirements in Latin*.

Wednesday morning: Mr. S. Dwight Arms, of the State Education Department, will speak on the new Latin Syllabus in New York State, and will conduct a general discussion and question-box. Dr. Vedder, Professor of Thermodynamics in Union College, will speak on *High School Science and High School Classics*.

GEORGE D. KELLOGG, *President*.

THE NEW YORK CLASSICAL CLUB

The first meeting of The New York Classical Club for 1919-1920 will be held on Saturday, November 1, at 12 noon.

This and the other two regular meetings of the year (scheduled for February 7 and May 8) are to be held, it should be noted, at Hunter College, Lexington Avenue and 68th Street, New York City. The meetings of The Classical Forum will be held at Barnard College, Students Hall, Broadway and 117th Street, New York City.

On November 1 the topic will be *The Classics and Practical Education*. The speakers are to be Professor Gordon H. Gerauld, of Princeton University, President Humphreys, of Stevens Institute, and Mr. Fred Irland, Official Reporter, House of Representatives, Washington.

For February 1 the speakers are to be Professor Paul Shorey, of the University of Chicago, and Professor John Erskine, of Columbia University. The topic will be *Patriotism in Classical Literature*. On May 8 it is expected that Dr. Henry Van Dyke and Mr. Thomas Nelson Page will speak on *The Classical Teacher and Modern Literature*.

At the December meeting of the Forum Professor Lodge is to speak on *The Use of the Dramatic Art in the Teaching of the Classics*. At the March meeting of the Forum Superintendent Tildsley, of New York City, is to speak on *What is Expected of the Classical Teachers in the New York City High Schools*.

WILLIAM E. WATERS, *President*.

TREES

I think that I shall never see

A poem lovely as a tree.

A tree whose hungry mouth is prest

Against the earth's sweet flowing breast;

A tree that looks at God all day,

And lifts her leafy arms to pray;

A tree that may in Summer wear

A nest of robins in her hair;

Upon whose bosom snow has lain;

Who intimately lives with rain.

Poems are made by fools like me,

BUT ONLY GOD CAN MAKE A TREE.

JOYCE KILMER¹.

ARBORES

Numquam conspiciam—sic mihi suadeo—
carmen, quod simile est arbori amabili.

Arbor comprimit, en, ore famelico
terrae pectora, quae lacte fluunt sibi.

Arbor, perque dies prospiciens Deum,
extollit precibus brachia frontea.

Arbor forte dabit, solstitio gravi,
et nidum merulis propitia coma;

eius pectora nix condidit albida;
stridentis pluviae carior est comes.

Stulti, quorum ego sum, carmina procreant:

SOLUS SED DOMINUS PROCREAT ARBOREM.

CAMPION COLLEGE,
Prairie du Chien, Wis.

A. F. GEYSER, S. J.

¹From *Trees and Other Poems*, page 19.